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THE GOSPEL OF JOHN.

THEME

JESUS MANIFESTED AS THE SON OF GOD.

STUDIES

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¶ 3. Chapter 17: 20-26.

1. The Scripture Material:

- 1) Vs. 20, 21. I pray also for all who believe through their word, that they may all be one in us, as we are one, that men may believe that I am from Thee.
- 2) vs. 22, 23. I have given them the glory Thou gavest me; that they in us may be completely one as we are, that men may know that Thou didst send me and lovedst them as me.
- 3) v. 24. Father grant that they may be with me, beholding my glory given me from Thee because of thy eternal love for me.
- 4) vs. 25, 26. Righteous Father, I knew Thee though the world did not; these knew that I am from Thee; I will reveal Thee to them as I have done, that Thou mayest love them as me and I be in them.

2. May all believers be One in Us: These requests I make also in behalf of all believers through all time. For

them all I pray that they may be one body not only in themselves, but also because I am in them and Thou in me, a perfect unity in us. For this purpose I bestow on them what Thou gavest me, the glory of my self-sacrificing love, to the end that they may know my divine mission and thy love for me. May they share my glorious lot. When the world knew Thee not, I made Thee known to them and I open the way for the gift of thy love to them through thy love for myself in them.

3. Re-examination of the Material :

1. Words and Phrases :

- 1) *For them also*, etc. (v. 20), i. e. the preceding petitions are made on behalf of these others as well as of the first disciples.
- 2) *the glory* (v. 22), is this (a) heavenly exaltation, or (b) self-sacrificing love?
- 3) *where I am* (v. 24), is this (a) where I am to be, i. e. in heavenly glory, or (b) where I am now, in the glory of self-sacrificing love?

2. Connections of Thought :

- 1) *And the glory*, etc. (v. 22), i. e. (a) I have prayed that they may be one (b) in us; (c) that this may be accomplished, (d) I share with them my glorious privilege of self-sacrificing love, the attribute of God, (e) that the one common love may unite us, (f) I in Thee and they in me, (g) thus shall Thy love be manifested through me to them.
- 2) *vs. 25, 26*, i. e. note that this is the conclusion and foundation of the preceding prayers, (a) when the world knew Thee not, I knew Thee and these disciples knew my divine mission, (b) I manifested Thee in Thy real nature to them, (c) and shall continue this manifestation, (d) they are, therefore, worthy of Thy keeping; (e) and I have done all this, (f) that as Thou didst love me when I served Thee on earth, (g) Thou mayest love them, (h) I being in them their life and power.

3. Historical Points :

- 1) Consider the point of time at which this prayer was offered—immediately after the second conversation (ch. 16)?
- 2) Inquire into the relation of this prayer to the experience of agony in Gethsemane (a) in time, (b) in logical relation (1) could the same person have been in so exalted a mood immediately before that mournful experience, (2) cf. 12:27, (c) what light does it throw on Jesus' nature and character?

4. Literary Data :

- 1) Note characteristic language and elements of style.
- 2) Investigate the question of the source of the writer's knowledge of this prayer, (a) did he hear it uttered, (b) could he have remembered it exactly so long, (c) cf. 14:26, (d) may he have reproduced it in different though substantially equivalent language, (e) why was it omitted in the other Gospels?

5. Review :

These studies in re-examination prepare the student to review now 1 and 2.

4. **Religious Teaching:** *One more chief thing Jesus desires for his disciples—this Unity in God and the Son, a unity having its ground in the common possession of the power of love. We may not understand how this can be, but we can, in the spirit of Jesus, love Him and love men for whose sakes He came from the Father.*

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¶ 3. 17:20-26. "May all believers in me be one in us."

Division II. 18:1-19:42. The Victory of the Humiliation.

REMARK.—After the crowning manifestation of himself Jesus must meet the last assault of his enemies. They are to enter into conflict with him more vigorously, more confidently than ever before. They will apparently gain the advantage. Jesus will be overcome. But it is because he makes no opposition now to their assaults. Yet in his submission he conquers. Whether in one place or another, whether before priest or ruler he is to manifest his superiority so that in humiliation he is yet victorious.

§ 1. Chapter 18:1-11.

1. The Scripture Material:

- 1) V. 1. After the words Jesus crosses the Kidron into a garden with the disciples.
- 2) vs. 2, 3. Judas, the betrayer, familiar with the place from the disciples' repeated visits with Jesus, leads soldiers and officers from the authorities, having weapons and lights.
- 3) vs. 4-6. Jesus, aware of the issue, meets them as they come with Judas. When he tells them that he is Jesus whom they seek, they fall back on the ground.
- 4) vs. 7-9. Again assuring them that he is the man he says, Then let these go—thus fulfilling the prophecy, I have lost none of thine given to me.
- 5) vs. 10, 11. Then Simon cuts off the ear of Malchus, the high priest's servant, but Jesus says, Put back your sword. Shall I not drink what my Father has given?

2. In the Garden: Jesus passes over Kidron into a garden whither Judas comes with a troop. Jesus meets them; they fall to the earth before him. He delivers himself up with a request for the life of his disciples and when Peter wounds Malchus, Jesus rebukes his violence and says, "Shall I not accept my Father's will?"

3. Re-examination of the Material :

1. Words and Phrases :

- 1) *Went forth* (v. 1), from whence? (a) the upper room, (b) the temple courts?
- 2) *brook Kidron*, cf. CBJ.
- 3) *knowing all the things* (v. 4), and therefore voluntarily enduring them.
- 4) *went forth*, cf. CBJ.
- 5) *whom seek ye?* why say this? (a) to draw their attention upon himself, (b) to secure immunity for the disciples.
- 6) *I am* (v. 5), cf. 8: 58.

2. Connections of Thought :

- 1) *When therefore he said*, etc. (v. 6), is this (a) since Judas was with them, (b) and presumably (1) had either told them of Jesus' power, or (2) was suddenly startled by his Master's appearance or familiar tones, (c) and communicated fear to the rest, (d) *therefore* they fell, etc.
- 2) *Simon Peter, therefore*, etc. (v. 10), cf. CBJ.

3. Manners and Customs :

- 1) *Ofttimes resorted*, etc. (v. 2), (a) note custom here alluded to, (b) what was its purpose? (c) how does this bear on the motive of Jesus' present visit?
- 2) *the band* (v. 3), (a) cf. CBJ., (b) probable purpose of this?

4. Comparison of Material :

- 1) Read and note additional material furnished by the other Gospels on this scene, (a) are both representations harmonious? (b) note omission here of the "agony."
- 2) *word . . . which he spake* (v. 9), compare this quotation with the original and note (a) the differences, (b) their significance?

5. Literary Data :

- 1) *Name was Malchus* (vs. 10), (a) proof that the writer was familiar with the circumstances? (b) why is the name omitted in other Gospels?
- 2) Observe other evidences of an eyewitness.

6. Review :

The study just pursued may be used in criticizing 1 and 2.

4. Religious Teaching: *An example of moral courage is given—courage that faces death because of the call of duty. Trace out the elements of that courage and its lessons.*

§ 2. Chapter 18: 12-27.

1. The Scripture Material :

- 1) Vs. 12-14. So the officials seize, bind and lead Jesus to Annas, father-in-law to Caiaphas, the high priest who had told them that it was best for one to die for the people.

- 2) vs. 15-18. Simon and another disciple follow. The latter enters in with Jesus, leaving Simon outside, but soon secures his admission from the portress. She asks Peter whether he is a disciple of Jesus. He replies, No, and stands with the officers and servants warming themselves at the fire.
- 3) vs. 19-21. Jesus, to the high priest's questions as to his disciples and teaching, answers, My teaching was done openly. These heard and can tell.
- 4) vs. 22-24. Because of these words he is reproved and smitten by an official. He replies, Testify, if I have spoken evil. Otherwise, why smite me? Then Annas sends him bound to Caiaphas.
- 5) vs. 25-27. People at the fire ask Simon whether he is Jesus' disciple. A kinsman of Malchus says, I saw you in the garden with him. To all he replies, No. The cock crows.

2. In the High priest's House: Jesus is therefore seized and bound and examined before Annas by his son-in-law the high priest Caiaphas who Invited to tell of his teaching, Jesus replies, "Ask these who heard me for I taught openly." At this answer, but Jesus with dignity protests against such treatment. Then he is sent to Caiaphas.

Meanwhile Peter secures entrance to the house. Not only at the door but standing at the fire Peter is questioned but deniest. At the third denial the cock crows.

3. Re-examination of the Material:

1. Words and Phrases:

- 1) *High priest* asked (v. 19), is this (a) Annas, or (b) Caiaphas?
- 2) *these know* (v. 21), who, (a) some disciples near by, e. g. Peter, or (b) the bystanders, his enemies?
- 3) *if I have spoken evil*, etc. (v. 23), does Jesus refer (a) to his reply just made, or (b) to all his teaching?

2. Connections of Thought:

- 1) *For he was*, etc. (v. 13), i. e. (a) you would not expect that Jesus would be led there first, (b) the reason is that *he was*, etc.
- 2) *now Caiaphas was*, etc. (v. 14) cf. CBJ.
- 3) *the high priest, therefore*, etc. (v. 19), i. e. (a) since Jesus had been brought before Annas, (b) Caiaphas asked him questions, (c) to draw out evidence, (d) as to *who* and how many were his disciples, (e) and what kind of teaching he gave, (f) *as* though he were at the head of a secret organization, (g) Jesus replies (1) my teaching is known to all, (2) even these bystanders can tell you what it is, (3) I will not betray my disciples.

3. Manners and Customs :

- 1) Study the form and details of a Jerusalem house as suggested in vs. 15, 16.
- 2) *fire of coals* (v. 18), note time of year, climate, means of protection.

4. Comparison of Material :

Study the various accounts of Peter's denial, and, noting their differences, seek to harmonize them, cf. CBJ. Appendix.

5. Historical Points :

- 1) *Annas* (v. 13), investigate his history, (a) points given here, (b) testimony of Josephus, CBJ.
- 2) Study this trial (?) of Jesus. (a) is it official or informal? (b) compare with Mt. 26 : 57-68, (c) why was the other left out?

6. Literary Data :

- 1) *Another disciple* (v. 15), probability that he is the author?
- 2) *kinsman*, etc. (v. 26), (a) mark of an eyewitness, (b) note other similar points.
- 3) Why is Peter's denial told in this Gospel? cf. CBJ.

7. Review :

The student may review as previously directed.

4. Religious Teaching: *The fall of Peter is full of instruction in respect to the folly of putting one's self into the way of temptation without forethought, untrained by experience, when one is ignorant of self. The best of motives will not avail without inward strength. And thus appears the contrast—Peter denying his Master at the moment the Master refuses to betray his disciples.*

§ 3. Chapter 18:28—19:16.

1. The Scripture Material :

- 1) V. 28. They take Jesus to the palace early, but in order to be free to eat the passover they stay without.
- 2) vs. 29-32. Pilate asks for their accusation, They reply, We bring him as an evil doer. When Pilate bids them deal with him, they answer, We have no right to put to death—thus fulfilling Jesus' prophecy as to the manner of his death.
- 3) vs. 33-35. Pilate calls Jesus within and asks him, Are you the King of the Jews? He answers, Who is behind this question? Pilate says, Your own people brought you here. What is wrong with you?
- 4) v. 36. Jesus replies, My kingdom is not earthly, otherwise my servants would resist my capture by the Jews.

- 5) vs. 37, 38*a*. To Pilate's question, Are you a king then? Jesus replies, You say so. This is my original destination,—to testify to the truth. Those that are of the truth hear. Pilate says, What is truth?
- 6) vs. 38–40*b*. He announces that he finds Jesus not guilty, and asks whether the custom of releasing a prisoner at the feast shall be observed by releasing the King of the Jews. They reply, No, but Barabbas,—a robber.
- 7) 19: 1–3. Pilate has Jesus scourged; the soldiers put a crown and robe on him crying, Hail, King of the Jews, and strike him.
- 8) vs. 4–7. Pilate, saying that he finds no crime in him, presents him in this guise and adds, Behold this man. The authorities cry, Crucify him, but Pilate replies, Do so yourselves for I find him not guilty. They reply, His claim to be Son of God makes him guilty in our law.
- 9) vs. 8, 9. Pilate, afraid on hearing this, returns and asks Jesus Whence are you? No reply is given.
- 10) vs. 10, 11. Pilate adds, Why not speak when the power lies with me to release or crucify you? Jesus answers, All your power comes from above. Therefore the worse sin lies with the one delivering me up to you.
- 11) vs. 12–14. Trying to release him, Pilate is accused by them of ceasing to be Cæsar's friend; so he brings Jesus out and, sitting as a judge at the Pavement, about the sixth hour he says, Behold your King.
- 12) vs. 15, 16. They cry out, Crucify him, and to Pilate's question, Crucify your king? they answer, Cæsar alone is our king; whereon Jesus is delivered up for crucifixion.

2. Before the Roman: From Caiaphas Jesus is conveyed to Pilate who meets them outside the Prætorium that they may be free from, calls for their accusation which they give in general terms, finally declaring that he is worthy of death which Pilate must inflict. Pilate asks Jesus about his kingship who, assured that the "Jews" are responsible for such an accusation, says Pilate dismisses the complaint and invites them to ask his release according to the Passover custom, but they call for the robber Barabbas. Thereupon Jesus is scourged and when the soldiers he is displayed before the Jews and declared innocent. The reply, an answer which startles Pilate who Jesus says, "You are not so responsible as they for," The cry that he is posing as no friend of Cæsar, moves Pilate to condemn Jesus to crucifixion while in response to his taunt of, "Crucify your King?" they respond, "Cæsar only is our King."

3. Re-examination of the Material :

1. Words and Phrases :

- 1) *Bear witness*, etc. (v. 37), i. e. reveal in myself and thus testify to the truth concerning God.
- 2) *what is truth* (v. 38), cf. CBJ.
- 3) *behold the man* (14 : 5), what was the spirit of Pilate here ?
- 4) *more afraid* (v. 8), than when before ?

2. Connections of Thought :

- 1) *They answered*, etc. (v. 30), i. e. (a) you ask for an accusation, (b) it is not sufficient that we say he has done wrong ? (c) they expected no trouble in having the sentence pronounced.
- 2) *Jesus answered*, etc. (v. 34), i. e. (a) Pilate had in mind a definite charge against him, (b) he asks who originated that charge, (c) in order to fix the guilt on the proper parties.
- 3) *then Pilate, therefore*, etc. (19 : 1), i. e. (a) because Pilate wished to release him, (b) but had failed thus far, (c) *therefore*, with a view to saving him from death, (d) he scourged him.
- 4) *Jesus answered him*, etc. (v. 11), i. e. (a) you claim power to punish me irrespective of my guilt or innocence, (b) whatever power you have is given you from the righteous God, (c) to use it unrighteously is a sin against the giver of it, (d) but to tempt you and constrain you so to use it is worse still, (e) *therefore* these "Jews" who have done so have the greater sin.

3. Manners and Customs :

- 1) *palace* (v. 28), cf. marg.
- 2) *scourged* (19 : 1), note manner and effect of scourging.
- 3) *preparation of the Passover* (v. 14), i. e. either (a) preparation for the Passover, i. e. the day before, or (b) preparation for the Sabbath of the Passover feast, i. e. Passover Friday.
- 4) *sixth hour*, is this (a) 12 o'clock (noon) or (b) 6 o'clock a. m. ?

4. Historical Points :

- 1) *Might eat*, etc. (v. 28), consider various views, (a) passover was to be eaten the next evening and they must keep free from defilement, or (b) they had delayed eating that night in order to apprehend Jesus and wanted now to do so without delay, cf. CBJ.
- 2) *Pilate* (v. 29), learn of his history and character.
- 3) *it is not lawful*, etc. (v. 31), cf. CBJ.

5. Comparison of Material :

Read our parallel material in other Gospels ; note the special purpose governing use of material here, (a) the victory of Jesus in humiliation, (b) in contrast with self-degradation of the "Jews," and (c) the undisguised interest and respect shown by Pilate.

6. Review :

The student may employ the material of this re-examination in review of 1 and 2.

4. Religious Teaching: *Over against the moral courage of Jesus lies the moral cowardice of Pilate and the moral degradation of the "Jews."*

§ 4. Chapter 19: 17—42.

1. The Scripture Material:

- 1) Vs. 17—19. Taking Jesus, carrying his cross, to Golgotha they crucify him between two others, a title written by Pilate being put on the cross, *Jesus of Nazareth the King of the Jews*.
- 2) vs. 20—22. As the place is near the city and the title in Hebrew, Latin and Greek, it is read by many Jews, the chief priests of whom ask Pilate to change it to, He said I am the King of the Jews. He refuses.
- 3) vs. 23, 24. Having crucified him the soldiers
- 4) vs. 25—27. Near the cross are Jesus' mother and other women. Seeing her with the beloved disciple he says to her, Woman see your son, and to him, See your mother. The disciple thereon takes her to his home.
- 5) vs. 28—30. Now Jesus, aware that the end is come, says, in fulfillment of Scripture, I thirst. Having taken some vinegar held to his mouth he says, It is finished, droops his head and dies.
- 6) vs. 31—37. The Jews and Pilate not to let the bodies stay over the Sabbath, a high day. So the soldiers break the legs of the others, but Jesus, being dead, is pierced by a spear in the side and blood and water flow out. I tell what I myself saw, that you may believe. For this fulfilled the Scriptures
- 7) vs. 38—42. Then Joseph, a secret disciple, obtains from Pilate Jesus' body and with Nicodemus who brings spices he lays Jesus in a new tomb near at hand on account of the "Preparation."

2. On the Cross: The "Jews" receive Jesus and at Golgotha he is crucified, Pilate placing as an inscription above him the words, **JESUS OF NAZARETH THE KING OF THE JEWS**. The "Jews'" leaders, though exasperated at it, are unable to induce Pilate to alter it.

The soldiers divide his garments among them, casting lots for the tunic—thus fulfilling Scripture.

Jesus notices his mother by the cross and consigns her to the care of the beloved disciple.

With full consciousness of the end, he asks for a draught to quench his thirst and then, with the words "It is finished," let his spirit depart.

Fearing that the Sabbath would be defiled with the dead bodies, the Jews Thus Scripture is again fulfilled. He is buried in a new tomb by Joseph of Arimathea, hitherto a secret disciple, who asks Pilate for his body, Nicodemus

3. Re-examination of the Material :

1. Words and Phrases :

- 1) *They took* (v. 17), cf. CBJ.
- 2) *in the midst* (v. 18), (a) was it in mockery (1) of Jesus, or (2) of the Jews; (b) by whose authority was it done?
- 3) *behold thy son* (v. 26), (a) is this (1) renunciation of all earthly relationship to fulfil the Father's will, or (2) a final act of filial love? (b) why consigned to this disciple?
- 4) *gave up his spirit* (v. 30), cf. CBJ.
- 5) *a high day* (v. 31), because either (a) it coincided with the Passover, or (b) was the second day of the Feast.
- 6) *blood and water* (v. 34), observe (a) the probable physical cause, (b) the deeper symbolic reference in the writer's mind.

2. Connections of Thought :

The chief priests, etc. (v. 21), i. e. (a) as this title was made so prominent, (b) and it endorsed Jesus' Messianic claims, (c) and yet cast dishonor upon the "Jews," (d) *therefore* etc.; (e) did Pilate intend to dishonor Jesus or the "Jews?"

3. Manner and Customs :

- 1) *Hebrew*, etc. (v. 20), note the languages spoken in Palestine, etc.
- 2) *garments* (v. 23), observe the ordinary clothing of a Jew as suggested here.
- 3) *the Preparation* (v. 31), of what?
- 4) Notice method of Jewish burial (vs. 39-42), (a) the tomb, (b) the spices (1) decide why spices were used, (2) significance of so great a weight here? (c) the whole scene as disclosing (1) the honor Jesus received in his death, (2) from disciples hitherto unknown as such.

4. Historical Points :

- 1) *his Mother*, etc. (v. 25), consider (a) when there were three or four women, (b) if the latter who is the "mother's sister," (c) why is she here unnamed? cf. CBJ.
- 2) Sum up the significance of the whole scene from the writer's point of view,—to show the victory in spite of apparent defeat :
 - (a) the exaltation of Jesus by Pilate in his crucifixion,
 - (b) the mockery of the "Jews" by Pilate in thus exalting Jesus,
 - (c) the voluntariness of Jesus' death,
 - (d) his self command,
 - (e) his burial, that of a king.

5. Comparison of Material :

- 1) *They shall look*, etc. (v. 37), (a) cf. Zech. 12 : 10, (b) note that this is taken directly from the Hebrew, (c) is the writer then familiar with Hebrew ?
- 2) Make comparisons with the Synoptical material on these points, studying especially the differences (?) as to the day and hour of the crucifixion, cf. CBJ. for one side and Milligan and Moulton (Int. Rev. Comm.) for the other.

6. Literary Data :

- 1) *called in Hebrew*, etc. (v. 17), what light thrown on the writer's antecedents ?
- 2) *the disciple*, etc. (v. 26), (a) recall preceding similar cases and keep the question involved before the mind, (b) light on his social position ?
- 3) *he that hath seen*, etc. (v. 35), (a) is this the writer speaking ? cf. CBJ. (b) note the purpose of this witnessing, (c) its bearing on the purpose of the Gospel.

7. Review :

The student may review carefully, by the help of this material, points 1 and 2.

4. **Religious Teaching :** *We behold the majesty of the suffering Saviour, victorious even on the cross over his enemies, manifesting love for his own even then, voluntarily giving up life, and in his death calling forth the faith and courage of hitherto secret disciples.*